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A BIT OF TRUE HISTORY.

In 1855 Elihu Burritt began to advocate the scheme of "Compensated Emancipation." This scheme embraced the idea of paying the Southern masters for their slaves from the proceeds of the sale of the public lands, thus securing their liberty and ridding our country of the cause of slavery and the bitter sectional feelings engendered by its existence. The number of slaves was then supposed to be about 4,000,000 which, at an average of \$250 each, would amount to \$1,000,000,000, a sum which could easily have been realized from the source proposed and hundreds of millions of cash more be expended for the benefit of the slaves after their emancipation. Mr. Burritt addressed public meetings on behalf of this plan from Maine to Iowa, and during one winter travelled nearly ten thousand miles for this purpose. In August, 1856, a convention was called and a society formed called the "National Compensated Emancipation Society," of which Mr. Burritt was appointed secretary. Gerritt Smith gave \$100, and J. D. Williams of New York, \$50 more to start it, and with only \$150 to begin with, Mr. Burritt opened an office and commenced operations. He labored long and hard to convince the public that the North as well as the South were responsible for the existence of slavery, and that it would not do to have it abolished by war or the financial ruin of the South. He got up State conventions on behalf of the object and plied the newspapers with short articles in relation to the matter. Quite an interest was manifested in the subject, and many petitions to Congress were presented by members of both houses including Messrs. Sumner, Seward and others.

But just as the matter had reached that stage at which Congressional action was about to recognize it as a legitimate proposition, the "John Brown Raid" suddenly closed the door against all overtures or efforts for the peaceful extinction of slavery. Thenceforth reason gave place to passion and vituperation, which resulted in a long and bloody civil war. When it ended, slavery was indeed extinct, but the war had sacrificed one million of men and nine billions of property, or nine times what it would have cost to free the slaves, and prevent the ill feeling and war by compensated emancipation. Who best deserves the grateful remembrance of his countrymen—John Brown, who did so much to precipitate his country into the fratricidal strife, or Elihu Burritt, who labored to prevent it and set millions of slaves free, without the loss of life, or financial ruin of the nation?—*Infomer.*

KEEP ABOUT YOUR WORK.

The Lord has given every man his work. It is his business to do it, and it is the devil's business to hinder him if he can. So sure as the Lord has given you work to do, Satan will try to hinder you. He may throw obstacles in the way of the work, or he may try to divert you from it. Keep about your own work. Do not flinch because the lion roars. Do not stop to stone the devil's dog. Do not fool away your time in chasing the devil's rabbits. Do your own work. Let liars lie. Let deceivers deceive. Let sectarians quarrel. Let corporations resolve. Let editors publish. Let the devil do his worst, but see to it that nothing hinders you from fulfilling the ministry that God has given you.—*Hastings.*

PEACE MOVEMENT AMONG "FRIENDS."

A meeting was called of delegates from each of the Yearly Meetings' Peace Committees, to meet in Richmond, Ind., on the ninth of December.

The object of the meeting is to more thoroughly organize for work, and to bring all the Yearly Meetings into a more harmonious and efficient action than they have hitherto been in carrying forward this great work now taking such a deep hold upon the minds of so many Christians, philanthropists, and statesmen throughout the civilized world.

Friends have held to pacific views ever since they were organized as a church; they have suffered reproach and persecution because they have declined to engage in the slaughter of their fellow-men even at the bidding of their rulers. For many years past their conscientious convictions have been respected by those in authority in countries the most advanced in civilization.

In more recent years many of the most thoughtful of the members of this religious denomination have felt that more active steps should be taken to propagate this particular phase of Gospel truth. Hence the Peace Association of Friends in America was organized in the year 1868. They propose now to consult for a more active propaganda.

THE ENDS OF THE EARTH TOGETHER.

Every morning at the breakfast-table we read of the movements of yesterday in the great capitals of the world, of events at Zanzibar, Singapore, Hong Kong and Sydney. Letters reach Boston from Turkey in eleven days, from India and Japan in twenty-five days, from China and South Africa in forty days. The ends of the earth are thus brought together; the effect of near neighborhood is thus increasingly realized, in better acquaintance, truer appreciation, kindlier sentiments, and a deepening sense of mutual duty among the nations. The world is one, its inhabitants are one race, its nations kindred, its hopes and fortunes one. Travel and commerce feel the impulse of this widening circle of human life; the civilization of the foremost nations tends to spread itself far and near; common interests grow up to bind nations and peoples into a living unity. The vision of England's great Laureate is fulfilling itself in the events of the times:

Till the war-drum throb no longer, and the battle-flags are furled,
In the Parliament of man, the Federation of the world.

And the kindly earth shall slumber, lapped in universal law.

All this tells with direct and powerful effect upon the work of missions.—*Rev. Judson Smith.*

Dr. Clark, Secretary of the A. B. C. F. M., writes: "Mr. Bryce, in his recent volumes on 'The American Commonwealth,' notes with special interest the influence of religion on our social institutions. As a historian he recognizes the fact that morality with the sanctions of religion has hitherto been the basis of the social polity, except under military despotisms; and that here it is the enlightened moral sentiment on which our social order depends, rather than on physical force as in Europe."